

THE ACADEMICIAN.

VOL. I. NEW-YORK, WEDNESDAY, MARCH 25, 1813. NO. 3.

PUBLISHED SEMI-MONTHLY, BY ALBERT & JOHN W. PICKET, AT 3 DOLLARS PER ANN.

THE ACADEMICIAN.

NO. IV.

Doctrina sed vim promovet insitam, Rectique cultus pectora roborant.

But learning advances the native strength to perfection, and right culture strengthens the inward powers.

HORACE.

Man is so constituted that he requires something to be done, in his early years, to give a proper direction and bias to his pursuits. If this be neglected, the habits that will grow up with him, and the principles that will correspond with his habits, and which he will inevitably adopt, will not operate to the good of society, or his own happiness;—and where can this salutary, I may add necessary influence be so well exercised as in a rightly governed family, or in a school, in which there is an efficient and wholesome discipline.

Discipline commands the will, corrects the disposition, and subdues the passions; it rescues the mind from debasing influence, and opens the way to eminence, in the possession of a decided manly, moral character. It is the antidote to idleness; the corrector of vice. But what is discipline, this agent that is to effect so much? Is it tyranny and oppression? Has it no other rule or principle of action than moroseness, severity, and ill-temper? Does it drive the scholar to a distance from his tutor? No, it is not tyranny: it does not make the scholar tremble at the presence of his teacher. Its origin and influence are in affection: without kindness there is no beneficial authority. Be a father to your scholars, and they will love you. Kindness robs a youth of his worst propensities, petulance and deceit. Disarm him of these weapons, and, you may indeed, lead him as a child; he will be satisfied with your authority and receive your advice.

By kindness, I do not mean indulgence, or a conformity to a child's will and inclinations; but the expression of affection in the discharge of your duty. Let children see that their welfare, their happiness and respectability, are what you ardently desire and endeavour to promote, and they will respect you more, and be much happier under your government, although you may sometimes chide and correct them, than by any compromise of duty. Your pupils are not ignorant of the requirements of your office; and they will honour you only as you discharge them well. By taking an interest in their character, you will not only gain their affections, but influence their conduct and elevate their minds: they perceive, that, something is expected of them more

than merely going through a round of lessons, and they will endeavour to realize your expectations.

Government without kindness is cruelty; it overlooks the principle which induces submission, and loosens its best and firmest support. The want of kindness must be supplied by coercion, which converts cheerful obedience into obstinacy, cunning and perverseness. Youth treated with severity and frowned away from their parents and teachers, often become licentious; they have not been disciplined, but oppressed; not governed, but coerced. They saw no act of kindness mingled with the duties required of them, and they rendered none. The restraints under which they were put, though salutary and wise, were from the manner of enforcing them, felt to be burdensome and galling; and, not perceiving the object, when they should have gained habits of fortitude and caution, the consequences of good discipline, and their minds having been irritated against the person, were opposed to the precepts of him who treated them with unkindness. The mind is not subdued by its own consent, a consent not to be obtained either by severity or indulgence, but by kindness and consistency.

In a well regulated family, each member discharges the duties of his station with alacrity and cheerfulness, the master is systematic and firm in his commands, but kind in his deportment, promoting the interest and happiness of those dependent on him. His commands are the effect of principle and the love of order. The cold dictatorial or careless indulgent character has not such authority, it does not maintain its proper station; and therefore those around, do not maintain theirs. The same principle is fully exemplified in the education of youth; indeed a good character cannot be formed but by its operation. If strict, but kind parental authority, be thus essential in the government of families; it is equally necessary in places of education.

By laying down rules for the conduct of youth, they will not only be acquainted with the means by which your favour is to be gained, but be conscious that they possess it. Did your favour depend on their progress in learning, its possession by the young scholar must be distant and uncertain, but now he is excited to the most important and best effort that the mind can be directed to—self-controul: when this is obtained, your business and his will be easy.

Obedience in youth is of such inestimable value, that nothing can be substituted in its place: it is the main lever in raising the human character, and in removing the great obstacles to the reception of knowledge and the love of virtue. The youth who has never

learned to obey, will never know how to command others, or govern himself.

Many youth willingly receive instruction and cheerfully obey; but there are some, who resist all authority. These claim much attention and care; obedience must be obtained or they are ruined. If recourse be had to frequent punishment, it hardens and provokes obstinacy; persuasion, entreaty, and promises also fail. What must be done? Take the youth under your special care, acquaint him with your purpose, particularize his faults, admonish him often; but let it generally be done in private; and if he has any generosity, he will feel his obligation, and hate the occasion of it. A refractory boy should be constantly under the eye of the Instructor, and every departure from propriety or good behaviour should be checked. When the teacher has once entered upon the entire engagement of a scholar, for the purpose of inducing obedience, and when repeated admonition and counsel have been tried in vain, let him be chastised, and let the chastisement be repeated till the mind be subdued.—Having proceeded thus far, there can be no compromise, the boy must implicitly submit and yield to your authority.

Such is the nature of the discipline I wish to see generally enforced; because facts, rather than theory, have led me to the conviction, that it is the best; I may say the only direct way to form the manly and virtuous character. When the will is subdued, and habits of obedience and self control in a measure established, the next object of attention is to strengthen and invigorate the mind. Habits of bodily as well as mental exercise must be endured, and that method, whatever it may be, which awakens and calls into operation the latent faculties of the mind, ought to be embraced by every one interested in the important business of education.

W.

THE GLEANER.

NO. II.

We must all have observed, that among individuals who are supposed to have had the same advantages of education, the power of apprehending, like that of perceiving, is possessed in very different degrees: some, instantly and without effort, seeing all the parts of a subject, which it requires from others, much effort and labour to enable them to comprehend. On such occasions the questions immediately suggested are, whether this difference in the quickness of apprehension between those two persons be owing to the original constitution of their minds, and whether the faculty of conception be naturally stronger and more efficient in one of the

parties than in the other? or, whether the difference be merely accidental, originating in circumstances which have impeded the exercise of the faculty, and have of consequence limited its operations?

If we find that in every instance, and upon all subjects, the conceptions of the slow are equally defective, we may safely refer the defect to original conformation; but if there be any subject on which it operates with facility, we may, with confidence, assert, that nature has not been to blame, and that the faculty has suffered through neglect or partial cultivation.

When the usual routine of school exercises has been relied on as the sole means of cultivating the power of conception, it will, with few exceptions, be found dull and languid, except on such subjects as have accidentally been forced on the attention; and with equally few exceptions, shall we find a more extensive exercise judiciously given to this faculty in early life, productive of ready apprehension and quick discernment.

That the faculty is capable of improvement is, from these examples, evident. The means of improving it is also, by such examples rendered conspicuous. In order to enable the mind readily to exercise the faculty in question, the attention, it appears, must be early and habitually directed to the objects of the faculty, or, in other words, to the ideas presented to the mind by what is seen, or heard, or read. When this habit has been early acquired, the power of conception will always be found to operate with proportionate facility. From being accustomed to pay attention to the meaning of what is said or written, on every subject within the limits of the capacity that happens to be presented to the youthful mind, all the difficulty and labour attending the acquirement of new ideas will be completely obviated. When, on the other hand, habits of inattention, with regard to the ideas presented in books or conversation, have become inveterate, nothing will be quickly apprehended or clearly understood, except on the few subjects which, from their perpetual recurrence, have in a manner forced themselves on the attention.

In our endeavours to cultivate and strengthen this faculty, either in ourselves or others, the most effectual method we can adopt is, to acquire such command over the attention, as to keep it fixed on the subject in hand, until the conceptions with regard to it are clear and accurate. By changing from subject to subject, we prevent the mind from obtaining clear ideas upon any subject. From our vain attempts at knowing every thing, we know nothing. Of the indistinct ideas thus huddled-higgledy-piggledy in the mind we can make no use. When we talk or write upon any subject, we are therefore obliged to have recourse to the ideas of others; and, whether they be just or erroneous,

true or false, we must borrow them in the lump, for we are incapable of examining or distinguishing them.

Our incapability, as it is not owing to any deficiency in the mental powers, but to a defect in the habit of mental application, admits of remedy, and may be cured even at a late period of life. If we set our heart on curing it, we must resolve never to lay down a book which we think worth our perusal, until we have obtained clear, distinct, and accurate ideas of the author's meaning, and of all that he suggests, or relates, or describes. This effort of attention will at first be painful. It will produce a sense of fatigue which may discourage us from proceeding in our attempts. But let us remember what slight degree of attention it now costs us to understand whatever relates to subjects with which we have been long familiar, or that have to us a peculiar interest; and we may assure ourselves, that by cultivating a habit of attending to what we read or hear, we shall in time be as unconscious of any effort, in giving the degree of attention necessary for obtaining clear ideas on subjects which we have indolently imagined beyond our reach, as on those with which we are most conversant.

The effort of attention is to those persons so painful, that they have not courage to attempt it; and unwilling to show that they cannot obtain clear ideas upon subjects that are understood by others as soon as stated; they endeavour to make it appear that their neglect of them is voluntary; and to prove that it is not from want of capacity, but from want of inclination, that they do not apply their minds to nobler pursuits, they proudly display the quickness of their apprehension in regard to those to which they choose to give their attention. Can we possibly doubt, that if these young people found it as easy to obtain clear ideas on every useful and important branch of knowledge, as on the trifling or ignoble arts to which they direct their attention, that they would prefer the acquisition of the former?

It is one of the greatest of the advantages attending the usual course of education at public schools, that the attention requisite for obtaining a knowledge of the languages, gives such exercise to the conception, as must be extremely favourable to the development of that faculty. But if the attention be confined to points of grammatical accuracy; if it be occupied and absorbed by what relates merely to the structure of language; and if never directed towards the ideas contained in the works of the poets or moralists, which are read with so much precision, and studied with so much care, an essential part of the advantage attending a classical education will undoubtedly be lost. I pretend not to say that it is always so; but from the examples given, am induced to conclude, that the benefits of a

classical education are, in many instances, reduced to almost nothing, from the little care that is taken to exercise and strengthen the faculties of conception in the acquirement of clear and accurate ideas.

The same observations apply with still greater force to the mode of instruction usually adopted with regard to females. From the dame's school to the finishing seminary, where young ladies are taught every accomplishment, the primary faculties of the mind are injured by neglect. It seems to be the business of teachers both males and females of all ranks and denominations to confine the attention to a certain number of objects within a beaten track; and as those are all addressed to the external senses, it is to objects of that description only, that attention can, without effort, be directed at any period of life.—they read, but, from the little pains taken to examine whether they understand what they read, the habit of reading without attention is acquired and becomes permanent. Books that require attention are therefore never opened. Fictitious narrative is the only species of literary composition from which such persons can derive any amusement; and with it they are amused, exactly in the same way that children are amused with the tales of the nurse, without observing in the description either congruity or incongruity, or perceiving in the moral tendency ought to reprobate or approve. Even this source of amusement is, by repetition, exhausted. Tales of wonder cease to interest, and the vacant mind, when the stimulating influence of society is withdrawn, sinks into listless langour. This is a prolific source of error or misconception. It ought to be guarded against by all concerned in education. Parents and instructors of youth should take the subject into serious consideration and adopt such means as will effectually remove the evil, and place their children in situations where they may be taught to exercise their faculties, improve the judgment and mature the understanding.

A.

For the Academician.

From the present age, it is naturally expected, that a reform in the habits and manners of the nation should begin. This, in a great measure, FALLS UPON THE PARENTS AND INSTRUCTORS OF YOUTH, and unless the efforts of both be united, the former in encouraging and supporting the attempts of the latter, the most CONSCIENTIOUS preceptors' attempts will but be weak and fruitless. Men of speculation may wish well to virtue; moralists may recommend her by all the graces of composition; ridicule may point

her shafts at the reigning vices of the age; the legislator may enact and the magistrate execute those laws; but what avail all, if the foundation of virtue be not laid in the heart! If the fountain be foul, its streams will partake of its nature; it will poison and pollute the most verdant plants which may rise upon its shore. It only needs our care, to cherish the reliques of our first innocence, to ripen them into the fairest and most delicious fruit. "Indeed, experience shows us, that the best education is not of itself sufficient to establish the mind in a habitual uniform course of integrity; yet the same experience evinces, that nothing is of so much importance towards effecting this great end, as to give the mind an early turn and bias to the right side, and that without this all other means, humanly speaking, will have but a weak and transient influence."

The task, which parents by the law of nature, are obliged to perform, is eminently important. Under their care, their children imbibe notions, which are to be in a great measure their guide through life. Although parents imagine, that the process of education is not going on, if their offspring be not under preceptorial care, yet they are egregiously mistaken. Under the paternal roof, it is in full operation.—"Man, regarded as a moral agent, and an accountable being, is a compound of habits. According as these habits are good or bad, he is to be esteemed or qualified as virtuous or vicious." Now it is a matter of common observation, that the habits of an individual are generally formed in consequence of the precepts with which he is imbued—and in a much greater degree, in consequence of the examples which are presented for his imitation. Whosoever, therefore, is under the influence either of the conduct, or the principles of others (and who is not under such influence?) may be justly said to be so far educated by them to moral good or ill. Much is it to be wished, that those who are interested in the welfare of youth, would attend to this most serious maxim. It would preserve them from many pernicious errors, and would convince them of the folly of entertaining unreasonable and inconsistent expectations. Such is the homage which vice pays to virtue, that many a parent, who is himself by no means scrupulous of violating the rules of morality, is startled at the idea of early profligacy in his offspring. With a view of promoting the mental improvement of his son, he provides for him the most conscientious and qualified instructors in various departments of knowledge. He spares no expense to promote his progress in science. He is anxious to receive what he imagines he is entitled to expect as the fruit of his parental attention and care. But he is disappointed. The child of his hopes, instead of a prodigy of learning and of knowledge, is, when far advanced in the season of youth, found to be deplorably igno-

rant, self-willed and untractable. He despises the idea of qualifying himself by useful studies, to attain the station in life which his birth and his fortune title him to occupy. He is given up to frivolity, having no good qualities, no estimable accomplishments to recommend him to honorable notice, glories in his vices, and makes a public spectacle of his depravity. Shocked and disgusted, the mortified parent vents his feelings in execrations against the indolence and unfaithfulness of tutors and preceptors, when in reality he himself is alone to blame. His manners may have been comparatively decent, but he has unfortunately disgraced the maxim of the stern satirist,

Maxima debetur puero reverentia.

He has thoughtlessly permitted his offspring to witness his irregularities—and by this combination of wickedness and folly, he has at an early age, blotted in his child the sense of moral obligation. In pursuit of what he deemed allowable amusement, he has permitted the heir of his fortune to associate under little or no restraint, with cunning and profligate domestics, who were ever ready to minister the vices of their superiors. Thus has he in fact trained him up in low ideas to mean pursuits, and yet, he wonders at his unworthy and unbecoming propensities. But his wonder would cease, could he penetrate the mist which is poured before the men's eye by the power of self-partiality. Then would he be sensible of the capital error into which he has unconsciously fallen; and however unpleasant the truth might be, he would be convinced, that his ideas on the subject of the training of youth have been incorrect, and inadequate, and that the miserable and disgraceful scenes, which he has witnessed with much pain and concern, are the consequences—natural and necessary consequences of his son's education having been conducted more in the orgies of his father's dining-room, or in the purlieus of the stable-yard, than in the retirement of the library, or in the apartment of a *morally qualified tutor*. In order to form a moral agent to the highest degrees of excellence of which he is capable, the most guarded vigilance over the propensities of early youth, is requisite on the part of natural superintendants—and seems to be the wise ordinance of providence, the anxiety which parents universally entertain for the welfare of their offspring, is calculated, when properly directed, to become a strong promoter, and a steady safe-guard of virtue."

Having seen the consequences which result from the misconduct of parents in the presence of the children, I will here make a few observations upon the consequences which follow from placing the child under illiterate and immoral preceptors—preceptors whom we engage to be the guardians and protectors of the learning and moral conduct of our offspring. That it is a duty enjoined on all, both by the laws of God and the voice of society to instruct them

* Rev. Shepherd, Joyce, and Carpenter.

one guided by reason will pretend to deny. That is an obligation to seek good instructors, without whom this truly great blessing cannot be obtained, when they are absent from the paternal roof, is a duty to which every man must attest. And although this is the case, yet how often do persons violate their judgment, and the laws of the Most High? Instead of employing men to initiate our youth into an acquaintance of general literature, and a knowledge of universal grammar; to imbue their minds with religious principles; or attempt to enrich them by an intimate acquaintance with the actions and learning of those whose names are registered in the record of immortality, we too often, without due examination into their characters, engage such as are incapacitated to teach, or are only fitted by the whole course of their life, to render their heart profligate, infusing into their minds improper notions of life and religion. Thus we shall find ourselves imposed upon in the education of our children, and a diminution of our purse without any actual advantage, until we openly resist every attempt of quackery, ignorance and deception. Indeed this requires our most vigilant circumspection. "The province of education opens a wide field for the knavery of quacks and charlatans, who make a practice of plundering the community. The wretch, who, by his bold and interested presumption, puts to hazard the health of the body, is a subject of merited detestation and reproach; but he is still more detestable, who tampers with the health of the youthful mind."

It is too evident, that the preceptorial office, has been and is still made a scaffold to wealth and dignity. Young men as soon as they have passed the specified number of years in College, and who are not circumstanced to defray the expenses necessarily attendant on the prosecution of any of the *learned professions*, as they are called (alas! ignorance and deception too often pass in the professions for wisdom and depth of judgment) frequently commence teachers, merely to obtain such pecuniary aid as to enable them to proceed with honour. And here it is worthy of remark, that not one out of a thousand, who is a preceptor from necessity, and has a particular post of honor in view, bestows the attention which is requisite in the art of teaching, as he is too much occupied in preparing himself for his intended business. Indeed, we have frequently heard men under these circumstances declare, "that they would not be preceptors during their life, for the world, because they despised the profession; that none but a few persons were to be found engaged in the business." Indeed, this is too true. There are too many of this character in modern days, and the reproach is frequently attached to the office without cause. But why was it not so in ancient times? Teachers of schools then were respected, and walked in the most splendid circles, were the compeers of princes and kings, and the friends to the human race.

And why were they not despised and treated with scorn and contempt? It was because the Roman and Grecian youth were taught to hold their instructors in a sort of veneration; to look upon them as parents; because in those days, low, ignorant, and illiberal persons were not permitted to undertake the honorable and important task of rearing up men, to be philosophers, poets, orators, Generals, Kings, and Emperors. And you, mighty well-bred gentlemen, do you wish to know why the office of tutor is reckoned a reproach to a man, among our fashionable and gentle folks? The cause is evident. It is such men as you, who render it unworthy of notice; and lend a weapon to prove your own destruction. It is your preposterous kind of knowledge which you infuse into young gentlemen, assisted by the declamatory precepts of their Socratic fathers and mothers. Hence too we see, the coral lip of young dashing females, pouting with mockery, when they find an instructor in their *honorable company*; and their crimsoned coloured face, when they happen to be addressed by one of those unworthy men; and their injurious observations upon him, after he has departed.

Thus these dignified heroes meet their own reward. They pretend to teach much, but do little; infuse notions of wealth and dignities into youth, to render them contemptible; deceive the public by splendid promises of what they may expect, and receive for their quackery and impudence, their contempt and detestation. With such men at the head of our scholastic institutions, is it not natural to suppose, that it will lead the true spirit of baseness and infidelity to try its deceptions upon the public?—Thus in a short time, the community lose *these would be gentlemen*, and leave the dregs of society to initiate our youth into such studies and principles as are to render them at a future period, honest and useful members of society, or the open violators of the laws of God and man.

Although men who have just escaped from the walls of a College should commence the business of teaching, and pay considerable attention to it, during the time they are employed, yet for some time, the youth committed to their care must labour under inexperience in the art of instruction, a barrier which will always retard their progress. No man is born a teacher. No man therefore is capable of fulfilling the tutorial department unless he has had ample experience, and consequently, inexperience should never be at the head of a seminary.—In a word, I think it would answer an extremely salutary purpose, were those who engage a person, to require unquestionable testimonials, that he has served a sufficient number of years in the academies of those gentlemen, who for their talents and moral conduct should receive the applause and encomiums of competent judges, who should be appointed by the jurisdiction of the various states, to visit our seminaries.

This it appears to me, would have an excellent effect. Those who were incapacitated, "to teach the young idea how to shoot," from the want of experience, must then practically apply the knowledge which they have gained in College, before they could derive from it any material emolument; while the artful and illiterate would be wholly prevented from pecuniary aggrandizement. Indeed men ought to remain in an impoverished and degraded state, who would grow opulent by defrauding the community out of their money, and our children out of their precious time—that time which can never be recalled.

Tempus præteritum nunquam revertitur. HOR.

But supposing, that those men, who have performed their collegiate course of studies, and been crowned with nominal honors for their common place learning, should make the art of teaching their profession, it is too probable, that they would, from their inexperience in the art, strike out into the same path as their fellow teachers, adopting such systems as can never render our youth eminent to any great degree in classical or English literature. Youth of a noble mould, and desirous of knowledge, would under their direction be entertained with an antiquated system of metaphysical jargon, rules and scraps of the learned languages, the whole tendency of which is calculated to render their students self-conceited, ostentatious and pedantic. Thus instead of teaching our youth a knowledge of the illustrious writings of the Greeks and Romans, of entering into their spirit, pointing out their deficiencies and beauties, imbuing their minds with an admiration of worthy characters, and instructing them in the conduct of life, duties for which they are not capacitated; they initiate them into a slight acquaintance with the laws of Latin and Greek versification, and verbal criticism, explaining the various readings of different editors, as though they were all to become versifiers and commentators.

Admiring the manner in which they have been educated, our youth have a sort of veneration for their old mode of tuition, are caught with this glitter of science, and think that to be wonderful deep and learned, which their shallow understandings cannot comprehend. Thus fed upon words instead of things, they think they know every thing, when in reality they know nothing, and presumptuously imagine themselves qualified to act an honorable part in life. In this state, they enter upon the scene of trial, and to their mortification, find, at too remote a period, that they have been fed with the scraps and crusts of science and learning.

But I do not presume to suppose, that every youth is so easily caught by this false show of literature. Some by their native strength of mind, and the precepts of a few wise friends, escape this labyrinth, and get into a smoother tract: "fairer views immediately present themselves, the connexion between

life and learning clearly appears, knowledge of a legitimate kind begins to dawn upon them; the several sciences display themselves to their sight, and the accent to the seat of the Muses, becomes inviting and easy."

We need not expect a salutary change in our instructors and system of education, as long as the business is used as an auxiliary to the acquirement of a particular profession. In such a state, slow indeed must be the advancement of science. And should our schools continue as they are at present, I am certain, that instead of seeing literature flourish, and men of genius produced, every day will witness our further degradation. But let our youth be once initiated into the rudiments of a practical, genuine knowledge, the field of literature would be cultivated, and rendered useful to the purposes of life. It will not then excite astonishment to see them issue from schools, qualified to act with honor and lustre at the bar, in the pulpit, or the senate.

But before this happy change can be affected (as we have already observed) instructors of another character from those who at present superintend our offspring must be found. It requires men of the first abilities, both moral and literary, for this important office. Under the guidance of such masters as the ancients had, or many countries have, as France, England, Germany, and Italy, we should not be without eminent orators, poets, philosophers and statesmen. In ancient times, teachers were equally attentive in preparing youth for public action, as for arms and eloquence. "Homer tells us, that Pelius sent Phoenix along with his son Achilles, to the Trojan war, to be his tutor both in speaking and acting. Plato taught Dion of Syracuse, the ingenious arts and likewise, roused him in defence of his country. Aristotle did not only spur his royal pupil to glory and renown, but also guided his career, and taught him to speak and to act. So did Lycis, Epaminondas, the greatest man in Greece. Isocrates instructed the warlike and learned Timotheus, son to the brave Conon. And Xenophon formed, both by his precepts and example, Agesilaus, a prince illustrious for every accomplishment and virtue. Pericles, who excelled both in eloquence and action, in so much that persuasion was said to dwell upon his lips, and who governed Athens 40 years, was trained up under Anaxagoras, a man of universal learning. I might offer more instances of the same kind, were it necessary. I shall only add, that even those who were of the highest order of Priests, were not only consulted as oracles in matters of religion, but were of admirable use to the youth by their advice and instructions in civil affairs, and shone both in the Senate and Forum. Witness, Publius Crassus, I. Cornelianus, Scævola, and many others. If therefore such were the tutors, no wonder the scholars became so eminent in their several capacities and professions. Were our modern tutors better qualified

than they are, we might expect to see a genuine and useful sort of learning more universally taught, and our youth formed for an *active* life, as well as one that is purely designed to be *contemplative*."

ASCHAM.

We subjoin the following judicious observations, extracted from the *American Monthly Magazine and critical Review*, (for March 1818) edited by Messieurs Biglow & Holly. We rejoice to perceive, that gentlemen whose opinions are of some weight, have taken the same stand as ourselves, and endeavour to enforce the necessity of employing qualified instructors, and eradicating the vicious modes of instruction too prevalent.

It has given us infinite satisfaction to find, in the late official communication of the governor of the State of New-York, the recognition and enforcement of many just axioms of polity and political economy, which have been too little understood, or too much neglected among us. We hope and trust that the recommendations contained in this able and perspicuous speech will be met in a proper manner by the body to which it was addressed. The subjects to which it adverts are of prominent interest, and the remarks in relation to them are, in our opinion, without exception, wise and seasonable. Education and literature occupy, as they should do, a conspicuous rank among the considerations suggested by the executive. They are unquestionably the most potent engines in the hands of government. By diffusing the elements of knowledge as widely as possible, the number of those capable of judging of the measures of rulers is of course increased. In the same proportion, too, is the number of those augmented who are qualified to take part in the councils of their country. It will therefore always be the policy of an upright and sagacious administration to throw all possible lights upon the public mind—not only as it will serve to illustrate its own course, but as it will tend to exalt public opinion, and give new energy to national character. The force of a people is compounded of their moral and physical vigour—and the enlargement of the understanding is a direct accession to their power. In fact, as the community is composed of individuals, and these individuals are to almost all valuable purposes the creatures of education, it requires no profound argument to show the political importance of a general and judicious system of instruction. But the more important the end, the more effective should be the means adopted to attain it—and in addition to those which have been hinted, we would propose that all public teachers should be examined as to their qualifications, and receive licence to pursue their vocation, if ap-

proved. When it is considered how excessively ignorant many of those are who assume the office of tuition, it may be thought worth while to take some steps for preventing able-bodied ignoramuses from deserting those useful occupations for which they were fitted and designed, to enter upon employments in which they are worse than useless themselves, and only stand as an obstacle in the way of the deserving. Added to the frequent ignorance of preceptors of the subjects which it is incumbent on them to treat, the viciousness of the common modes of elementary instruction is a prodigious hindrance to the progress of the pupil. Whoever has reflected upon the usual methods of learning pursued in our schools, will have perceived, and whoever will consult his own experience must acknowledge, their utter inaptness to the purpose of imparting and acquiring information. It affords us peculiar gratification to see sentiments which we have long entertained, and not unfrequently urged, on this head, inculcated from a quarter more capable of giving them their due weight. But there is not only need of revolution in pedagogy—our academies and colleges are placed upon a wrong footing. The first should take the place of the last, and instead of the last, a very few universities should be established in the United States, with the privilege of conferring degrees. 'Liberal education,' as it is called, has become dog-cheap—inasmuch that many a baccalaureus or even artium magister, cannot construe his own diploma. This brings a double disgrace upon the country. It renders our pretensions to literature contemptible in the eyes of foreigners, and it fills the learned professions with mountebanks, quacks, and petifoggers, to the great detriment of our best interests, and to our perpetual domestic discomfiture and annoyance. To put an effectual stop to such a pregnant source of chagrin, would require an amendment of the Federal Constitution.

Abstract of the Report of the President and Directors of the Literary Fund, to the General Assembly of the State of Virginia, in Dec. 1816.

In obedience to the resolution of the General Assembly of the 24th of February, 1816, declaring, "that the President and Directors of the Literary Fund be requested to digest, and report to the General Assembly, a system of public education, calculated to give effect, to the appropriations made to that object by the Legislature heretofore, and during its present session, and to comprehend in such system the establishment of the University, to be called 'THE UNIVERSITY OF VIRGINIA,' and such additional Colleges, Academies and Schools, as shall diffuse the benefits of education, throughout the Common-

wealth, and such rules, for the government of such University, Colleges, Academies, and Schools, as shall produce economy in the expenditures for the establishment and maintenance, and good order and discipline in the management thereof, the President and Directors of the Literary Fund, respectfully report:

That they have entered, on the discharge of the important duties committed to them, with all the solicitude which would naturally arise from the magnitude of the trust, and the difficulties attendant on the subject.

In common with their fellow citizens at large, they hail with pleasure and delight, the liberal spirit of improvement, which dawns upon their country, and which displays itself, not only in what contributes to an increase of the conveniences, the comforts and wealth, but also in the advancement of the intelligence and knowledge of the people. In all enlightened countries, a national education has been considered one of the first concerns of the Legislature, and are intimately connected with the prosperity of the state. In free states, where the government is founded upon, and is the organ of the public will, it is indispensably necessary that that will should be enlightened. It is the proud prerogative of free governments to be founded in virtue, and intelligence. They go hand in hand; and, by imparting a full knowledge of the rights of mankind, and securing obedience to laws framed with wisdom, and administered with impartiality, they give that happiness to the community, which despotic powers never can confer. In a republic, every citizen can aspire to the highest office of the state. He may become a legislator, a judge, or be called to fill the office of the first magistrate. How deeply interested, then, is the community, in the formation of a system, which shall enable the youth of our country to discharge the high duties that await them, with honour to themselves and advantage to the state? These considerations, with many others, which might be suggested, show the extreme importance of the subject, committed to the President and Directors of the Literary Fund, and impress on them fully, the nature and extent of their responsibility. In addition to the intrinsic difficulties of the subject of education, it is necessary, in the formation of any system of this sort, to consult the peculiar situation of the country, for which it is intended. Into this estimate, must enter a regard to the state of its population, the degree of perfection to which sciences has attained, the progress of the arts, and above all, the means, which it is in the power of the state to supply to such establishments. It cannot be expected, that the system which may be adopted will, in its commencement, be perfect. This is not the lot of human institutions, even of those which are the result of the greatest experience, and the most indefatigable labour. Much less, is any thing like perfection to be

expected from the first attempts made by a people, comparatively in their infancy, and where public establishments for instruction have been very limited. One great consolation which presents itself on the subject is, that as the system about to be adopted by the Legislature, whatever it may be, will be a national one, it will be subject to the controul of the national will, and may be modified and improved as experience may direct.

It appears from the terms of the resolution of the General Assembly, that the plan of education, contemplated by them, embraces three essential parts, which are, however, intimately connected, and subsidiary to each other, and constitute one system. The arrangement of this system seems to be dictated by considerations of great propriety. It contemplates taking a boy who is ignorant of the rudiments of learning, and first imparting to him those rudiments; next, placing him in a seminary, where he can obtain a high degree of information; and, finally, in an University, where every kind of science attainable in this country can be acquired. The steps in this progress, are natural and regular, and present, at a glance, an outline of such a system as it is proper to adopt. The President and Directors of the Literary Fund submit to the Legislature the subject, under the different divisions, of which it is susceptible; and will recommend to their adoption, such provisions as appear to them best adapted to the situation of the country, and to the extent of the funds established for this object. In doing so, they will forbear to enter into a minute detail, from a belief, that the most important thing is to fix the great principles of the plan to be established; after which it will be easy to supply, by an act of the legislature, the numerous provisions, which will be necessary. The subject is divisible into Primary Schools, Academies, and an University. They will be considered in their order.

PRIMARY SCHOOLS.

The object of these is, to have a school so convenient to each citizen, that his children may be taught the rudiments of learning. It would be a melancholy reflection, if a single youth of our country should, from poverty, be deprived of every ray of knowledge.—And yet how many hundreds, of perhaps, the first geniuses of our land, are condemned to grope out their lives in a state of intellectual darkness! To obviate this calamitous state of things, must be the object of the Primary Schools. A difficulty will occur in adopting a rule for the location and regulation of these schools. But to effect this, and in assigning the number of schools, it would be expedient, to vest a discretion, to a certain extent, in the trustees to be appointed for the regulation and management of those schools. In the Primary Schools, it is supposed, that the rudiments of learning only

are to be taught, which will comprehend reading, writing, and common arithmetic. Boys when well grounded in these, will be prepared, to be sent to the Academy. It is recommended to the Legislature, therefore:

1. That each county in the state be divided into districts or townships, and that seven persons be selected by the inhabitants in each district or township, who shall be trustees of the Primary School therein. That they shall have power to fix the site of said school, to superintend and manage the same, make rules for its government, appoint a teacher, or remove him for incapacity, or misconduct. That they shall select such children, whose parents are unable to pay for their schooling, who shall be taught at the said school for three years, without charge. The Trustees shall report to the President and Directors of the Literary Fund the rules they may adopt, for the government of said school; and shall also make, once a year, reports to the said President and Directors, of the state of the school, the number and conduct of the pupils, and their progress in learning, the conduct of teachers, and also every thing connected with the school, of any importance; which reports shall be carefully filed away by the clerk of the Literary Fund, so that the board, or the Legislature, may, at all times, have a view of the condition of the Primary Schools, throughout the Commonwealth.

The President and Directors of the Literary Fund also recommend, that the Teacher at each Primary School may in addition to the pupils which are there to be taught, without charge, receive as many additional scholars, and at the rates that the trustees of the said school may establish; and that the trustees may purchase, for the use of the pupils educated at the public expense, such books and stationary, as may be necessary to be paid for out of the Literary Fund.

ACADEMIES.

The next grade of places of instruction contemplated consists of Academies.—These are intermediate seminaries, between the Primary Schools and the University. As a youth is prepared by the instruction he receives in the Primary School, for the Academy, so it is intended that in the latter, he shall acquire the attainments and qualifications, essential to his deserving the full benefits of the University. In the present state of education in Virginia, many of our youth do not proceed farther, in a course of instruction, than an attendance on schools or academies, where classical learning, and the elements of Mathematics are taught. Many have not an opportunity of attaining these, except in an imperfect manner. If the system to be adopted did nothing more than multiply, and extend to every part of the state, the means of Academic instruction, it would be doing a great deal in the cause of literature. The

benefits of Academies will not be limited to this effect, their great utility will consist in affording the necessary preparation, for attaining the higher branches of science and literature. The pupils who should be admitted to the academies to be clothed, educated and boarded at the public expense, should consist of the boys of the brightest genius, and best attainments, selected by the trustees of the Primary Schools, as candidates for admission into the Academy, from whom the trustees of the Academy should choose the requisite number. No boy should be admitted to the Academy, who had not passed three years at the Primary School, and who could not read and write well, and who was not familiar with the application of the rules of common arithmetic. In the academies should be taught the (English,) Greek, Latin and French languages; the pupils should learn, or be perfected in the higher rules of arithmetic, the six first books of Euclid's Elements, Algebra, Geography, and the Elements of Astronomy, taught with the use of the Globes. This course of instruction, together with the historical and other information, which a youth ambitious of literary eminence, will easily acquire between the hours of academic labour, will, it is supposed, qualify him to attend, with profit, the lectures of the College or University, to which a proficiency in these branches, should be deemed an essential passport. In relation to the academies, as well as to schools, the President and Directors of the Literary Fund flatter themselves, that subscriptions can easily be raised, in each district to purchase the site, and to erect the necessary buildings. Every citizen who has a rising family, either old enough to educate at present, or who looks forward to having his children educated at a future period, will be interested to give success to the plan proposed. The President and Directors of the Literary Fund, therefore, recommend to the Legislature:

1. That the state be divided into convenient districts, and that thirteen persons be appointed in each, who shall act as trustees to the academy to be established therein: that the said trustees shall be appointed annually by the President and Directors of the Literary Fund, with a power to fill up vacancies in their own body, during the year; that the said trustees shall have power to receive a donation, of sufficient land, in some central and healthy part of this district, as a site for the academy, and having obtained such donation, to open subscriptions in every county of their district to receive contributions of money sufficient to accomplish the building of all houses, necessary for the uses of such academy, which they shall proceed to have erected.—That a necessary and reasonable proportion of the salaries of one principal, and two assistant teachers, in each academy, be paid out of the Literary Fund, as may be agreed upon between the President and Directors of the said Literary Fund, and the trustees of the said academies.—That there shall be boarded, clothed,

and educated, at the public expense, boys in each academy; which boys shall be selected by the trustees thereof, from the candidates offered by the Primary Schools, for that promotion; that, whenever a vacancy occurs in the number of pupils aforesaid, the same shall be filled by the said trustees from such boys, as may, at the time thereof, stand on the list of candidates in the Primary Schools; that the board and clothing of said boys shall be paid out of the Literary Fund; that the trustees of the said academy shall have power to superintend and manage the same, make rules for its government, appoint teachers, or remove the same, for misconduct or incapacity. That they shall report to the President and Directors of the Literary Fund the rules they may adopt for the government of said academy; and shall, also, once a year, make report to them of the state of the academy, the number of pupils, and also every thing connected with the academy, of any importance: which report shall be carefully filed by the clerk of the Literary Fund; so that the board or the Legislature may, at all times, have a view of the conditions of the academies in the state.

The President and Directors also recommend that it shall be the duty of the trustees of said academy, from time to time, as occasion may require, to select, from the number of boys educated therein at the public expense, such as are most distinguished for genius and acquirements, who shall be considered as candidates for promotion to the first vacancies which shall occur in the number of pupils who are to be educated, at the public expense, in the University of Virginia. And the trustees of the University shall select, from the list of candidates in the different academies, so many of the most worthy of that preference, as may be necessary to supply the number to be educated, free of charge, on the foundation of said University. Each young man selected by the trustees of the academy, and who shall not be advanced to the University, shall be obliged to serve as a teacher three years, if required: that the principal teacher of said academy may, in addition to the pupils who are to be there taught without charge, receive so many scholars, and at the rates that the trustees thereof may establish; and the said trustees may purchase, for the use of the said pupils so to be educated at the public expense, such books and stationery as may be necessary, to be paid for out of the Literary Fund.

[To be Continued.]

REVIEW OF BOOKS.

THE EMIGRANT'S GUIDE, to the Western and South-western States and Territories, &c. &c. by WILLIAM

DARBY, member of the New-York Historical Society, and author of a Map and Statistical account of Louisiana and the adjacent regions.

In the second number of our work, we observed, that, the Emigrant's Guide was executed in a very able manner, and would prove a very valuable source of information to those for whom it is intended, and impart much geographical and statistical information to those who are fond of these sciences. We have reperused the work, and find no cause to recant our former opinion. Treatises on general and local geography are continually issuing from the press: but none in our opinion, embraces more facts, nor are there any, upon which more dependance can be placed. The geographical description of the country, the soil, produce, &c. are considered, from the actual observations of one of the Editors, who was a considerable time in the western and southern states as delineated with correctness, one of the chief requisites in a writer of a work of this nature. Geographical knowledge is necessary to all, but to none more than to those who are about to transport themselves into a new country.

Mr. Darby observes, that "the daily increasing importance of the Western and South-western States and Territories of the United States, and the immense population, which the tide of immigration is accumulating in those regions, render an accurate topographical description of their natural and artificial features, a desideratum in geographical science. Many local circumstances of the greatest consequence to travellers, are not made the subjects of remark, in any work extant. Even the manner and conditions, in, and under which public lands in the United States are sold, the situation, productions and climate of the Western and South-western States, are imperfectly described, in most geographical works."—To this he adds, "In the present work, it has been the intention of the author, to condense into one portable and cheap volume, such notices of the country described, as would tend to remove many obstacles. The roads are arranged for each state and territory, which are necessary for a removal to any given place, in the valley of the Mississippi, by all the various routes now travelled, either by land or water."

"A statement of the distances from New Orleans to the various parts in Louisiana, Texas, Mexico, Mississippi, Alabama, and Missouri, has never before been published on so extensive a plan; many of the routes are not even mentioned, in any former work. A knowledge of the seasons of the year, most suitable to travel, either by land or water, is of the utmost importance to the emigrant. More expense and embarrassment arise from travelling in newly established settlements, at improper times, than many persons could be made to believe. Want of information on the subject of the means of conveyance

is also a source of trouble and expense to emigrants, particularly to those, who remove with families. Practical experience on the subject, has enabled the author to mention, in detail, the vegetable staples, their prices and usual market of sale. The three great articles of culture in the Western and South-western States and Territories, Cotton, Flour and Sugar, will demand the most serious attention in every statistical work, relative to those places."

We have transcribed these passages, to show the intention of the work. He has in the compilation, resorted to the most unquestionable authorities, which together with his own personal knowledge, must render the Guide very valuable.—In every work typographical errors will appear, and we perceive that several have escaped the author's notice; but these do not diminish the value of the work. Were the merits of an author to be estimated from the typographical errors which are visible in the best works, men of the greatest abilities would often be condemned.

We are glad to see that Mr. Darby has written much concerning the olive tree, the manner of cultivating it, &c.—because, if it flourish in our soil, it will prove, of all fruits, one whose uses are most numerous and salutary.

We likewise noticed, which by some may be considered a defect, that Mr. Darby, has not given the prices of land, &c. This, we presume, is owing to the fluctuation of the value of landed property; and in such a case, it would be wholly impossible to do it. But this, if of any importance, could not derogate from the merits of the work.

PHILOLOGICAL DEPARTMENT.

GRAMMAR. Continued from page 23.

CHAP. III.

Of the Parts of Speech.

These have been variously enumerated. Grammarians have not only differed in their arrangements, but in the number of parts of speech which they have allowed. The character of a particular language may, in some instances, determine the propriety of an arrangement in so far as concerns itself alone. The Latin language has no word exactly corresponding to the article *ὁ, ἡ, το*, in the Greek, and *the* in English. Those therefore who consider these words as the only definite articles in these two languages will consider the Latin language as possessing no such word; the circumstance denoted by it in other languages being left to be inferred from the connection.

But, independently of any difference originating in causes of this kind, some have called in question the propriety of certain distinctions maintained by others, whether as existing in the same language or as common to all. Some parts of speech, reckoned by the generality to be distinct, have been ranked together by a few individuals under a more comprehensive head.

This generalization has been carried the greatest length in Tooke's *Diversions of Purley*. This author reckons the *Noun* and the *Verb* the only essential parts of speech. He does not, however, acquiesce in the views of Mr. Harris, who sets out with a binary division of the subject which has the appearance of being similar. Mr. Harris considers the adverb, the preposition, and the conjunction, as merely subsidiary and inferior materials, which connect the other parts of speech, and give ornament and fulness of expression to the whole; while Mr. Tooke considers them, in every instance in which they are used, as equally essential with nouns and verbs, and refuses them a separate rank only because they are possessed of the same character with one or other of these parts of speech. He considers their only peculiarity as consisting in an abbreviated form, which has originated in the efforts of mankind to express their thoughts with celerity.

We have already observed that Mr. Tooke founds his doctrine of the distinction of all words into nouns and verbs on this principle, that language implies "the signs of ideas," and also a "separate instrument for the purpose of communication."—This separate instrument he calls the verb. He considers every verb as implying a noun, and also as implying something more, though he leaves the problem unsolved, what is that definite circumstance which, when added to the noun, makes it a verb?

We coincide with this author in so far as he maintains that language consists of the signs of ideas, together with certain contrivances for connecting these so as to answer the purposes of language. We adopt from him the valuable suggestion, that the verb contains the name of an idea, and, in this respect, comprehends the character of a noun, together with some additional circumstances; but we are obliged to give this suggestion a much wider extension, and to consider all the parts of speech, the noun itself included, as consisting of two parts, one of which is the sign of an idea, and the other a sign of a definite place which that idea is to occupy in the order of discourse. Instead of saying with this author that the verb is *quod loquimur*, and the noun *de quo*, we would say that both the one and the other contain the name of an idea, and also a mark of some specific application, arising from the present occasions of the speaker. Both express certain objects *de quibus loquimur*, while the *quod lo-*

quimur is the result of the collocation of the words thus mutually adapted.

Such differences of mutual adaptation furnish the only good foundation for a distribution of the parts of speech. Great nicety in our subdivision is not essential to the explanation of their nature. We may, independently of this, point out the circumstances in which any part of speech, to which we happen to give a separate name, approaches to various others, or differs from them in its character. We shall therefore, without condemning the plans of others, adopt the division and arrangement which appear to us, in the mean time, most convenient. Even where a dispute may arise about the propriety of a particular distinction, in consequence of a slight difference in the obvious form of some words, which may have led to an erroneous conception of their nature, this is worthy of being noticed, for the purpose of assigning to it its due share of importance. Useful information may be derived from the detection of deceitful resemblances and deceitful differences, as well as from processes of analytical science apparently more profound. To content ourselves with showing that other persons were misled by them, and reprobating the errors which they embraced, is a plan of conduct neither fitted to promote scientific inquiry nor liberality of feeling.

CHAP. IV.

Of Nouns.

SECT. I. *The Nature of the Noun.*

The word *Noun* in our language, as well as the corresponding words used by grammarians in other languages, signifies "a name." Nouns are, for the most part, defined to be "words which denote objects or substances." Some consider them as including substantives and adjectives; substantives denoting substances, and adjectives denoting qualities. Others regard these two sorts of words as deserving a separate rank in language, and therefore, restrict the meaning of the term "noun" to substantives. The words to which these different appellations are assigned agree in some respects, and differ in others; and the propriety of ranking them together or separately will depend on the definition given to the noun. Mr. Tooke considers both substantives and adjectives as nouns, and as in fact the same sort of words, only that the adjective contains, besides the name of the object, a sign that it is to be coupled in language with some other. We shall, on the present occasion, restrict the term noun to the substantive, and shall use these terms indiscriminately, sometimes preferring the latter as better fitted to prevent any ambiguity on the part of the

reader, created by the general usages of grammarians.

We may trace in the prevalent method of describing the nature of the noun, as distinguished from other parts of speech, some of the hurtful effects of the opinion entertained by grammarians, that the history of language implies a history of human knowledge and thought. Condillac maintains that languages are analytic methods, and are necessary both for giving an account of our thoughts to our own minds, and conducting us to ideas which otherwise we could not have possessed. He thinks that the investigation of them furnishes us with convenient means for the analysis of thought, and he conceives it a radical mistake to regard them merely as the instruments of communication. Conformably with this notion, that author, like many others, considers the different parts of speech as expressions for different kinds of thoughts. We hope gradually to exhibit, in the sequel of this article, an ample collection of facts in refutation of these opinions. We shall, in the mean time, illustrate their fallacy by pointing out the fallacious character of the metaphysical speculations with which, as applied to the noun, they have been associated.

Substantive nouns have been considered as the names of substances. The word "substance," is derived from *sub* and *stare*, because they are considered as beings existing under the qualities perceived by the senses, and giving these qualities support. It is granted by every person who endeavours to go a step farther back in this speculation, that the nature of a substance, as separate from its qualities, and which metaphysicians, for the sake of distinction, denominate a *substratum*, is unknown. Notwithstanding this, such words as "stone," "earth," "wood," and "iron," are regarded not as the names of particular instances and forms of hardness, weight, visibility, colour, and other qualities which are perceived, but of substrata which possess these qualities.

Some grammarians, following a similar theory, have represented the distinction betwixt substantives and adjectives as having for its foundation a difference existing in nature betwixt things and their manner of existence. Things are said to be substances which exist by themselves, but the manner of existence of things is said to form accidents which only exist in consequence of the existence of substances. This is the opinion advanced by the authors of the *Grammaire Generale et Raisonnée*.—Words which signify the objects of thought are, in that work, distinguished into those which signify substances, and which are substantives, and those which signify accidents, and contain at the same time a notification that there is some substance to which these accidents belong. These last words are adjective nouns, or, to express each by a single

word, the former are called nouns and the latter adjectives.

It is, however, an obvious fact with regard to nouns, that many of them are the names of qualities. Such are the nouns, "hardness," "blackness," and "whiteness," which have as much the character of substantives in their use in language as the words, "iron," "wood," and "stone."

In order to surmount this difficulty, these have been regarded as a secondary or improper kind of substantives, and the ideas expressed by them as not originally entitled to be expressed in that form. They have been considered as originating in a figure of speech, by which qualities are treated as if they were substances. The authors of the last mentioned Grammar ingeniously attempt to solve the difficulty, by describing the qualities thus designated as *subsisting by themselves in language*, being so used as to have no need of another noun, although they are, in their own nature, mere accidents. A very little more inquiry would have led these writers to the true doctrine on the subject, that the mode of treating the sign of an idea, and the idea itself by means of it, in language, is the sole foundation of the peculiarities of the substantive noun.

The difference betwixt a substance and its qualities, and the whole doctrine of a substratum, seem to be mere assumptions of an excessively inquisitive species of philosophy. The only real objects of our knowledge are qualities. It is vain to tell us that the qualities are merely the media by which we obtain a knowledge of the substance. Our ideas of the qualities themselves are clear and precise; but we never find that our knowledge of them conducts us one step towards the knowledge of the substratum. The doctrine of the existence of the latter ought therefore to be rejected as an unfounded assumption, and the objects which we call substances ought to be considered as consisting entirely of definite assemblages of sensible qualities. We cannot, indeed, disprove the existence of a substratum nor can we prove that this substratum is not the cause of the qualities, and the bond of their union. Nature contains riches to which the understanding has no access. But we must have some intelligible description before we can entertain any idea of it, and we must have some proof of its existence before we can reasonably believe in it. If any person should assert that every particle of earth contains a miniature of the planetary system, we should understand his meaning, and it would not be in our power to disprove his assertion. But we should undoubtedly reject it as unsupported by evidence, and ascribe the belief of it on his part to extreme credulity, a passion for singularity, or some other of the sources of self-deception by which men are so often misled. But the doctrine of a material substratum is not merely destitute of proof: it is unin-

telligible. The word is pronounced without any appropriate meaning. It is not probable that a notion of this sort obtains among mankind at large. It is probable that the vulgar never think of any substratum containing the sensible qualities which they perceive, and that their ideas of matter are restricted to qualities which are the solid and real objects of their knowledge. The doctrine of a substratum has been invented by men in quest of subtleties; and it seems to have been supported by the other error already mentioned, that the structure of language exhibits an analytical view of our thoughts, and that different kinds of thoughts must be expressed where different kinds of words are used. Man is liable, in such inquiries, to give way to a precipitate curiosity, which leads him to frame hypotheses on subjects beyond his reach. He does not repose in his actual discoveries, but labours to account for what he knows; and, rather than leave this unattempted, he explains what he really knows by something which he does not know, and thus infallibly renders it more obscure. He imagines that he obtains solutions of his difficulties, while he only indulges a confused and mystic feeling associated with the use of particular words.

When several qualities are observed to be constantly united in nature, a strong association is formed among our ideas of such qualities; but if we make a careful analysis of mental phenomena, we shall find that, in pronouncing the name of any material being, certain sensible qualities, more or less vaguely conceived, are the only objects of our thoughts.

This dissertation on our ideas of substances may appear a deviation from the subject of Universal Grammar. But, since grammarians have supposed these ideas to be closely connected with the theory of nouns, it seemed necessary, in order to do justice to our subject, that we should show the fallacy of the common doctrines from the nature of our thoughts, as well as from the structure of language. The views which we have stated lead us to no vague or perplexing conclusions. The fact of the uniformity of the definite combinations of certain material qualities, is in no degree deprived of its solidity or interest, though we decline to admit the hypothesis of a substratum. The rejection of this hypothesis will assist our physical, as well as our grammatical studies. It will relieve us from the embarrassment of the understanding, which sometimes will take place when particular qualities are found in a detached state. Those who are unpractised in the accurate exercise of thought, and have been led astray by words, have, in the outset of their physical inquiries, found it difficult to conceive that a body which is felt yet not seen, as the air, has an existence equally substantial with other matter. They have also considered light, which

implies an object of sight unaccompanied by any object of touch, as on this account more difficult to be understood than earth, stones, and other substances, which are both tangible and visible. The most rational proceeding is, to satisfy ourselves with such qualities of tangibility and visibility as we can ascertain in any of their peculiarities and relations, whether they are observed in a state of conjunction or of separation.

Thus, when we attempt to trace the supposed differences betwixt substances and qualities, we find no foundation for a distinction into two kinds of objects, and much less for a distinction in the kind of terms by which such objects should be expressed. This is the same conclusion to which we are led in tracing the history of nouns. We find that the same kinds of ideas are designated by them as by adjectives.

If the distinction betwixt nouns and other parts of speech cannot be founded on the place which the objects expressed by them occupy in nature, it must rest entirely on the manner in which they are introduced with relation to the other words with which they are conjoined. It depends on the rank which the word occupies in a sentence, and which the thought excited by it is intended to occupy in that mental series which we wish to produce.

How, then, are we to define the noun, so as to distinguish it from the other parts of speech? Shall we, with Mr. Tooke, consider it as the "mere name of an idea?" Shall we consider the verb as a part of speech more complicated in its nature, by containing "some circumstance in addition to the name of an idea?" And shall we be induced to extend a similar character of complication, in a smaller degree, to the adjective? This mode of proceeding might at first appear plausible. But on closer reflection, we shall find that no word, not even a substantive noun, exists as the mere name of an idea; that there is always a demonstration of some further definite use to which it is to be applied. This we know to be the purpose of the variations called cases. Even the nominative incase has a peculiarity which does not consist in the want of any such demonstration. The syllable *us* in *dominus*, denoting the nominative case, informs us that the noun is to be connected with a verb of assertion. The genitive case, and all the others, in like manner point out some definite use of the noun. If we separate these terminations, and consider them as distinct signs, and regard the radical syllables as containing the essence of the noun, (as in this example the syllables *domin*.) we shall still retain the name of the idea, but we shall have nothing to distinguish the noun from the other parts of speech. If a verb is deprived of all the parts which are intended to connect the idea which it represents with the other ideas expressed in a sentence, we shall, in like man-

ner, retain the mere name of an object. In *domin* we have the radical syllables of the verb *dominor* as well as of the noun *dominus*.

Taking the noun with all the terminations incident to it, we might still be supposed desirous of giving it a definition. In its different forms we have a variety of uses to which it is applied. With these in our view, we may now ask, what circumstance is common to them all, which does not belong to the same etymon in the form of a verb. It will not be easy to give a formal definition of this. It appears to us to consist in the degree of conspicuousness which the word has in a sentence, and the ascendant interest which the idea expressed by it is intended to have in the mind of the person addressed. The noun is a name for the central object of interest. When we come to consider the different cases, it will be made to appear that they refer us to degrees of importance different from one another; but they all agree in expressing ideas nearer to the central object than those expressed by the other parts of speech; or, at least, this will be shewn to be their original destination. This may seem a very imperfect definition of a particular part of speech: it expresses, however, nothing but what is true; and the same truth will be more fully developed in other instances, as we proceed with the discussion of the various kinds of words. Although no formal definition has now been given of the noun, the purpose of a definition is ultimately answered, when it is described by means of a comparison with other words, the only objects from which it requires to be distinguished.

When no termination is affixed to the radical sign, the distinction betwixt its application as a noun and as a verb is designated by its mode of connection with other words in the sentence. When the general idea expressed by the word "love" is exhibited as the chief object of interest, "love" is a noun, and the purposes of speech require it in that use to be connected with some sort of verb, as "love is a pleasing emotion." It is thus fully distinguished from the verb "love," which is known to be a verb from having a noun connected with it as introductory. In such sentences as, "I love," "you love," "they love," the subject of discourse is always denoted by a substantive noun. Other substantive nouns may indeed be introduced as subordinate to that which signifies the subject chiefly spoken of. The differences of these relations will be afterwards attended to. In the mean time we shall regard this general purpose as giving origin to that part of speech. In the noun the name of the idea has also greater latitude in the uses to which it is applied. It is a sign by means of which the same idea may, in the progress of discourse, be represented repeatedly, and in a great variety of aspects.

[To be Continued.]

GEOGRAPHICAL DEPARTMENT.

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Of the Nile, Herodotus speaks with more precision; and, as his information on this subject appears to have been derived from personal observation, it is on this account entitled to more credit. After detailing at some length the manner of ascending the river, and describing minutely the nature and inhabitants of the countries through which it passes before entering Egypt, he concludes by affirming that it certainly runs from the west, though he acknowledges that beyond the country of the Automoles it had never been explored. The Automoles, otherwise called Asmach, were originally descended from a colony of Egyptian fugitives, but, at the time of Herodotus, inhabited a province subject to the king of Ethiopia, and lying as far to the south of his capital Meroe, as Meroe was from the great cataract. According to Eratosthenes, and other ancient geographers, this town was situated on an island formed by the junction of the Atbar or Tacazze with the Nile; and this account is farther confirmed by the testimony of Mr. Bruce, who discovered magnificent ruins to the north of Chandī, opposite the island of Kurgos. If this opinion be correct, it fixes the situation of Meroe in 17 degrees of North latitude, about 6 degrees south of the cataract, and 6 north of the Automoles. Herodotus, therefore, must have been acquainted with the course of the *western* branch of the Nile, as far as the *eleventh* parallel; and of its course beyond this, no subsequent traveller has yet given any satisfactory information.

With regard to the circumnavigation of Africa by the Phœnicians, Herodotus relates the story apparently as he received it, without determining any thing as to its being true or false. When Neco king of Egypt had completed his famous canal between the Nile and the Arabian gulf, he dispatched vessels manned with Phœnician sailors, who, after navigating the ocean to the south of the Red Sea, were to return to Egypt by the pillars of Hercules and the Mediterranean. This they are said to have accomplished in less than three years, including their stay on the coast of Africa, while they sowed and reaped a crop of corn. On their return, they related among other wonders, that in sailing round Lybia, the sun appeared to be on their right. "This," says Herodotus, "appears to me altogether incredible, but it may not perhaps appear so to others." On this passage it has been remarked by those, who are disposed to admit the truth of the circumnavigation in question, that the very circumstance which the historian rejects as

incredible, is one of the strongest arguments possible in favour of the tradition. The truth of this remark is too obvious to be disputed, and we are ready to admit the full force of the argument which it affords. At the same time we cannot by any means consider it as decisive. The Phœnicians, we think, might have sailed far enough to the south in the Indian Ocean to have observed the phenomenon of the sun to the north of the zenith, though they had never attempted, far less executed, the circumnavigation of Africa; and we cannot avoid observing in passing that they who are disposed on all occasions to magnify the discoveries, and exalt the merits of the ancients, would do well to be on their guard, lest they pull down with one hand what they have taken pains to erect with the other. May not the incredulity expressed by Herodotus with regard to the position of the sun, be brought forward with some plausibility, as presumptive evidence against the commonly received opinion with regard to the extent of his own travels up the Nile? It is difficult to conceive how he could possibly have advanced so far as to the *eleventh* parallel of latitude, without having heard at least of the sun being observed towards the north. To say that such a journey as this would never be undertaken while the sun was advancing towards the tropic of Cancer, on account of the overflowing of the Nile, is hardly a satisfactory solution of the difficulty.

It has already been observed, that before the time of Herodotus, the Carthaginians had established a commercial intercourse with some of the nations on the western coast of Africa, though it is not exactly known when this intercourse began, or how far it extended. There is reason, however, to believe, that the voyage of Hanno, which some say reached to the mouth of the Senegal, was not earlier than the end of the fifth, or beginning of the fourth century before Christ, and that it was about the same time that the Carthaginians first became acquainted with the Canaries, the northern provinces of Spain, and the British islands. The latter, indeed, had, in all probability, been visited at a much earlier period by the Phœnicians, who carried on a lucrative trade in *tin* with the inhabitants of Cornwall. During this same period, the Greeks continued to cultivate geography with ardour and success. Hippocrates, the celebrated physician of Cos, retracing the footsteps of Herodotus, and sometimes penetrating beyond his predecessor, collected many valuable observations on the temperature and humidity of different climates as affecting the human constitution, and may perhaps be justly styled the father of physical geography. The subject in all its bearings wanted only to be reduced to a regular and systematic form, to be placed on a footing with the other sciences, and fortunately the

execution of this task fell to one, who of all men, perhaps, was the best qualified to do it justice. Aristotle, directing towards it the energies of his powerful mind, stamped a value on the discoveries and observations of others, which till his time they had never possessed. He collected and combined the whole of these facts into one system of geographical knowledge, deduced from them the spherical figure of the earth, (the fundamental principle of all geography,) and in this simple form put the science, along with others, into the hand of his royal pupil, to smooth the march of conquest, and make some reparation for the violated liberties of mankind.

[To be Continued.]

ARITHMETICAL AND MATHEMATICAL DEPARTMENT.

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ARITHMETIC.

Diophantus is the next Mathematician of note, who flourished, as it is conjectured, about the middle of the fourth century. To him many have attributed the invention of Algebra: But this is not probable, although his is the earliest work extant on that science. Indeed, its existence is sufficient proof, that it was not the first work on the subject. For, as to the rules of Addition, Subtraction, Multiplication and Division of compound quantities, or those connected by plus and minus, he does not treat; but supposes his reader to be previously acquainted with them. And the manner, in which he speaks of obtaining the final equation, evinces that the rules were to be found in some other work. However, it is acknowledged that he originated the analysis of indeterminate problems, of which so many curious and useful applications have been made both in pure Arithmetic and in Algebra, as well as in the higher Geometry. In the solution of many of his questions, Diophantus exhibits an ingenuity which is not excelled by many subsequent mathematicians. The principal writer, on the Diophantine Algebra in modern days, is Euler whose treatise on his analysis is the best, perhaps, that can be read by those who have a taste for the study. Amongst the number of Diophantus' commentators, may be mentioned Hypatia the daughter of Theon. To her personal beauty was united uncommon modesty, and the greatest prudence. Her superiority of mind induced her father to educate her not only in all the accomplishments of her sex; but also in the most abstruse sciences. Such was

the uncommon progress that she made in geometry, astronomy, and philosophy in general, that she was considered the wisest person of her time, and succeeded her father as professor of mathematics in the school of Alexandria. These advantages procured her the respect and attention of the learned men of that age; and particularly of Orestes, the governor of the city. Her commentaries on Appellonius, Diophantus, and some astronomical tables, have been lost in the lapse of ages, and nothing now remains of all her works but the third book on the almagest of Ptolemy. From the death of Hypatia, we may date the decline of Mathematical Science at Alexandria, until its destruction was effected by the Arabs in the seventh century, and this seat of learning burnt, and the numerous philosophers who frequented it compelled to fly before their barbarous conquerors to different parts of the world.

Mathematical Science was never extensively cultivated by the Romans. Boethius is their only celebrated philosopher. He was descended from a patrician family, and born at Padua in the fifth century. After having been raised to the consular chair, he was hurried thence, through the violence of Theodoric, to the prison in Padua. After languishing about 6 months in confinement, he was by the emperor's order beheaded. During his imprisonment, he wrote 5 books on the consolation of Philosophy, a work which has been translated into Anglo Saxon by the illustrious Alfred of England.

During the eighth century, some improvements were made in Arithmetic, by the venerable Bede. It was at his suggestion, that the practice of reckoning from the birth of our Saviour was first adopted in England. He wrote two treatises on Arithmetic, one called *De Numeris*, the other *De Divisione Numerorum*. The latter work exhibits a sample of the clumsy methods they were compelled to adopt, previous to the introduction of the Arabian Notation.

Alcuin, who was a disciple of Bede, also wrote on Arithmetic. His work gives various ways of discovering a number that another person has thought of; and it appears from the same work, that he was the original proposer of the 7th and 8th problems in the collection of diverting questions at the end of Dilworth's Assistant, as well as of many others of a similar nature.

[To be Continued]

TO CORRESPONDENTS.

A poetical communication signed "*Rolla*," is received, and under consideration.

We have disposed of the communication of "*Scholasticus*," agreeably to his request;—"committed it to the flames" the proper receptacle of such indigested, unmeaning effusions.

Several other essays are on hand, which shall be inserted.